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Book Reviews.

RECENT OLD TESTAMENT LITERATURE.

FROM the Verlag von J. Krause (Halle a. S.) we have received several brochures. *Die Composition des Buches Hiob, ein litterar-kritischer Versuch* (M. 2) is a pamphlet of 143 pages, in which the author (Dr. Ludwig Laue) examines the book critically from first chapter to last. He finally concludes to remove chap. 9 : 2-24 and chap. 12, and set them after chaps. 25 and 27 respectively. In chaps. 25-28 the only genuine portions are 26 : 1-4 and 27 : 1-6. The Elihu speeches also are foreign to the body of the work. With all display of learning the author is too sure of the correctness of his hypothetical standard of literary criticism.—*Die Ebed-Jahwe-Lieder in Jesaias 40-66* (M. 1.) are tabulated as 42 : 1-4 ; 49 : 1-6 ; 50 : 4-9 ; 52 : 13-53 : 12. The author (Martin Schian) sets out with Duhm's hypothesis, that these passages are post-exilic. Schian advances on Duhm by asserting that they do not belong where they are found. These chapters did not proceed from the same author as chaps. 40-55, but were all later productions, chap. 53 being the first in order of time. Copied on the margin they crept into the text.—*Der Rahmen des Deuteronomiums, litterarkritische Untersuchung über seine Zusammensetzung und Entstehung* (M. 1.) is a pamphlet of sixty-four pages by Dr. Carl Steuernagel. Anent a recent publication of Horst, the author critically examines the speeches of Deuteronomy, *i. e.*, introducing and concluding chaps. 12-26. He partitions these sections on the basis of the use of the singular and plural, and assigns their union, if not their origin, to the redactor. Some considerable critical genius is manifested, but the results depend too largely upon a mere word and language basis of argument.—*Jüdisch-Babylonische Zaubertexte*, von R. Stübe, is a sixty-four page document on the magical inscriptions found mainly on the pottery brought from Babylonia. After describing nineteen such pieces of pottery, he gives us in transcription and translation one text of sixty-seven lines, followed by a comparison of it with Wohlstein in ZA IX, 11-27, and a commentary. The fragment he gives us is reasonably full though there is a lack of a comparison, which might have proved valuable, with similar texts in the cuneiform inscriptions.—*Zur Frage nach der Bedeutung der heiligen Schrift*, zwei Vorlesungen von Lic. Martin Schulze (M. 1.) discusses in the

first lecture the authority of Scripture as determined by practical Christian experience. The second sets forth the importance of historico-critical research for determining the value of the Scriptures. His conclusion is that the Scriptures are a deposit of a development of religious life of most value to those who apprehend them in connection with this development.

PRICE.

Jesus Christ during his Ministry. By EDMOND STAPFER, Professor in the Faculty of Protestant Theology at Paris. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons, 1897. 12mo, pp. xxiv + 265. Price \$1.25.

This volume is the second in the series on Jesus Christ, his person, his authority, and his work, which Miss Seymour is translating from the French of Professor Stapfer. The first was reviewed in the April issue of this journal. The present volume is an attempt at a broadly interpretative study of the Ministry of Jesus, or rather of Jesus in his Ministry. "It is not my intention," the writer says, "to follow the usual method of lives of Jesus, setting forth the New Testament narratives in a more or less chronological order, and studying them critically and exegetically. I shall take the Bible story as a whole, and shall try to draw from the impression left by reading it a picture of the person of Christ, and especially a history of his thought." At another point he says that he shall particularly seek for that which the gospels have not said about Jesus, taking, however, as points of departure data given by the gospels themselves.

A book intelligently written upon this plan, presupposing all criticism of the sources as well as all detailed interpretation, could not fail to be helpful for the understanding of the life of Jesus. And Professor Stapfer has certainly given us a book that is both suggestive and stimulating. Whether it is more than this is doubtful. In his introduction he divides the ministry of Jesus into three periods distinguished by his attitude toward the parties of Judaism. In the first period he was opposed to the Sadducees, but sided with the Pharisees, was in fact "an itinerant Essene in his manner, a liberal Pharisee in his ideas." In the second period he broke with the Pharisees and came to perceive that he must attain his ends by dying. The third period, not treated of in this volume, is the final struggle and the last week. The writer emphasizes the element of faith in Jesus' life, representing him as having less of insight into the situation, less of plan and method, less of fore-